

Whiting
THE
Admonishers Admonished:

OR, An

ANSWER

To Certain

CHURCHMENS

Pretended, Kind and Compassionate Admo-
nition to the People, called,

QUAKERS.

Deliver'd at *Gracious-Street-Meeting-House-Door*, the
6th of the 4th Month, 1705.

L O N D O N:

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®

THE
ADMINISTRATIVE
NEW
TO
CHURCH
MEN
OF
THE
QUAKER



Delivered at Cambridge Street, Messing Street, the
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THE

ADMONISHERS

Admonished, &c.

A PAPER Intituled, *A Kind and Compassionate Admonition to the People, called Quakers, from many Persons of the Church of England—Addressed to them at the Christian Pentecost, commonly called Whitsuntide, A. D. 1705.* Being given about after our Meeting at *Gracious-Street*, the 6th of the 4th Month, the Week after our yearly Meeting, when many of our Country Friends were gone out of Town; which, as it came too late for our yearly Meeting, so it hath nothing of Argument in it, sufficient to prevail with us to leave our Religious Meetings, and go unto them; and so these pretended Church-Men have mis'd their Mark both ways. You say, *It is our Custom to Assemble from many distant Parts to take Counsel together, and (as we hope) to ask Counsel of God at this time of the Year.* This is true, and we have not only ask'd, but also received Counsel from God concerning the great Things of his Law, *Hos. 8.12.* to our abundant Comfort and Satisfaction; for which, we praise and magnifie his holy Name: And therefore to your saying, *we embrace this Opportunity to exercise our Christian Love and Compassion—and beseech the Holy Spirit of God—so to direct us, and dispose you at this time, that this our Christian Admonition may be Effectual to prevail with you, to embrace the Things which belong to your Peace and Salvation;* We Answer, that through the un-

See Ephes. 5. 13. speakable Mercy of God in his Son Jesus Christ, we do know and Embrace the things that belong to our Peace and Salvation, in believing and walking in the *Light*, which makes manifest all things that are *Reproved*, and *Approved*, even the deep Things of God, as well as the secret Paths of Darkness, that we may *refuse the Evil, and choose the Good*; and 1 John 2. 27. [*we*] need not that any Man teach [*us*] but as the same Anointing teacheth [*us*.] And therefore your Admonition was needless as to us; tho' we should be glad to see more Christian Love among you, than sometimes we do.

You say, *You cannot but look on us, as a People that have wandred from the Great Shepherd and his Fold*: To which we say, you Look wrong, and are much mistaken; for Blessed be the Lord, we are Return'd *to the Great Shepherd and his Fold*, where our Souls Rest with Him; and we know there is *Salvation in no other, but in the Lord Jesus Christ, who suffered for our Sins upon the Cross*; nor is there any other *Way of Salvation, but that which he hath declared in the Holy Scriptures, who said, I am the Way, the Truth and the Life*; no Man cometh to the Father but by me.

John 14. 6. You say, Page 2. *It is therefore Matter of great Sorrow to us, to find not only in your Writings, but in your Practice, that ye not only refuse, but speak Evil of those two Holy and Blessed Sacraments, which our Blessed Lord has Instituted and Appointed in his Sacred Gospel.*

Ans. The Word [*Sacraments*.] is a Popish, and not a Scripture-Term; but if ye mean thereby the outward *Baptism and Supper*, as used in their Time, you wrong us, to say we speak Evil of them; for we never did, tho' we omit the Practice of them, they being of a Temporary and Shadowy Nature, and long since Fulfill'd and Ended in Christ the Substance; for what we speak against, are the *Inventions and Traditions of Men*, for which ye have no Scripture; and whereas ye say, *the one is the Instrument of the Spiritual Birth of Christians*: If ye mean that the Sprinkling, or Pouring a little Water on a Child's Face, is the Instrument of the Spiritual Birth, you must give us leave to dissent from you therein, till you produce some Express Scripture for your Assertion.

You

You say, p. 3. N. 5. *The Church of England does professedly declare, that nothing is to be required to be believed or done, as necessary to Salvation, but what is contained in the Holy Scriptures, or is evidently inferred and proved there from. This is expressly affirm'd in the Sixth Article of the Church of England.*

Ans. Here you tell us a manifest Untruth: For these are not the express Words of the Article. The express Words of the Article, are as followeth, *Holy Scripture containeth all things necessary to Salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of Faith, or be thought requisite, or necessary to Salvation.* But you have given us your own Gloss, or Comment upon the Article for the Article it self; and then say, *This is expressly affirmed in the Article*, tho' it is not. Let the Reader consider, what Usage we are likely to expect from you, when you thus treat your own Article. Art. 6.

You ought to have given us the Article, without Addition, Alteration, or Diminution, and then you might truly have said, *This is expressly affirmed, &c.* But instead of this, you have Added, Altered and Diminish'd, as may be easily discerned by comparing, the Article with your Paraphrase.

You have Added to it, by extending the Article to Matters of Practice; which is restrain'd to Matters of Faith.

You have Altered it, as appears plainly by your inverting the Order of it, and varying some of the Terms.

You have Diminish'd, in leaving out several Words, and particularly these very material ones, *Whatsoever is not read therein, i. e. in the Holy Scriptures.* [*Note, this is not to be required of any Man, that it should be believed as an Article of the Faith, or be thought requisite, or necessary to Salvation:*] But this you have left out, because you knew it touched your Unscriptural Articles, as the 20, 23, 25, 26, 27, 30, 34, 36, &c. and have put in the Room thereof, *what is contain'd in the Holy Scriptures*, a Phrase of Latitude, and Ambiguity; for a Thing may be said to be contained in Scripture, either Expressly; or by way of Implication, or Supposition, &c. which latter leaves the Matter in Doubt: But when it is *Express'd* often times; or, as the Article says, *Read therein*, we are satisfied; because we do believe the Holy Scriptures

Scriptures were given by Inspiration of God, and this commands our Assent. And on the other Hand, we say with *Bishop*

Exposition of 39 Articles, Art. 6. *Burnet*, that 'Such Doctrines as are not in it, p. 78. Edit. 2. '[viz. the Scripture] ought to be rejected. And as in Matters of Faith, in common to be

believed, as necessary to Salvation; so in Matters of Practice, we say, in the Words of another of your *Articles*,

Art. 17. 'In our Doings, that Will of God is to be followed, which we have *Expresly* declared unto us 'in the Word of God. Keep y ou, as you ought,

to this Rule, and then what will become of many of your Articles of Faith, and Practices in your Worship, which have no Foundation to support them, but your strain'd Inferences, and forced inconsequent Deductions? What will become of your *Sprinkling, Crossing, Surplice, Bowing at the Name of Jesus, before the Altar, and towards the East; of your Man-made Ministry, Common-Prayer, Tythe-Maintenance, and Author-Studied-Predaching; of your Excommunications, Absolutions, Pennances, Church-Holy-Days, and the like;* whereof we could give the Reader a larger Catalogue. viz. of such things which are not *Express'd or Read* in the Scriptures, and yet in use among you; but for the present we forbear?

You say, p. 2. N. 3. That *God requires us to try all pretended Inspirations by the Standard of the Holy Scriptures*, we ask you where it is so required? But if ye mean Doctrines, this we grant and do believe; 'That they [viz. the *Holy Scrip-*

R. Claridge's Lux Evangelica Attestata, p. 32. 'tures] are the best outward Rule or Standard ex- tant in the World, to examine the Principles and Doctrines of Men by: And for our Parts, we are 'very willing, that all our Doctrines and Practices be tryed by them— And that whatsoever 'any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a Delusion of the Devil.

But as you have mistaken those Texts, viz. 1 *John* 4. 1, 2. and *Isa.* 8. 20. which you cite, p. 3. to prove your Assertion; so your Inference from thence will not hold, viz. That the *Doctrine of the Holy Gospel is the Touch-stone to know who is of God,*

God, and who is not. Had you said, *A Touch-stone to know what is of God, and what is not*, you had spoken truly; for the Doctrine of Christ delivered in the Scripture, is such a Touch-stone, whereby to examine the Doctrines of Men: But in saying, *The Touch-stone*, &c. your Expression is unsound; for it carries the Force of the Exclusive Particle *Only*, and so shuts out the Spirit from sharing in the Tryal, which ought to have the Preheminence, being not only Superior to the Scriptures, and the Principal Touch-stone of Doctrine; but also of the Spirits of Men, whereby to know whether they are of God, or not; for hereby we know that he abideth in us, by *1 John 3. the Spirit which he hath given us*. And again, hereby know we *24. that we dwell in him, and he in us, because he hath given us, 1 John 4. of his Spirit. 13.*

But to return to your *Sacraments*; as to *Water-Baptism*, did you own *John's*, or were ye in the Practice of it, as to Name or Thing? Much might be said to shew that that is ceased, *John* being Christ's *Fore-runner to prepare his Way*, saying, *I indeed baptise with Water unto Repentance, but there cometh one after me, who is preferred before me, whose Shoes-Latchet I am not worthy to unloose, he shall baptise you with the Holy Ghost and with Fire; he must increase, but I must decrease*; which must be understood in Relation to their different Dispensations, in respect to which, *the least in the Kingdom of God was greater than John*: And tho' *Water-Baptism* was continued some time after, yet not by any Divine Commission, but in condescension to the Weakness of some Believers, as was Circumcision and certain other things; the Apostle *Paul* himself, who was not behind any of the Apostles, saying plainly, *Christ sent me not to baptise, but to preach the Gospel*. But this is needless as to you, not being in the Form of it. *Mat. 3. 11. compared with Mar. 1. 7. Luke 3. 16. Joh. 1. 26. 3. 30. Luk. 7. 28. 1 Cor. 1. 17.*

And the other (you say) *as the Means of their Spiritual Nourishment till his coming to judge the World*: If you mean that outward Bread and Wine are the Means of their Spiritual Nourishment, this also wants Express Scripture to prove it; for Christ says, *Labour not for the Meat which perisheth, but for that Meat which endureth unto Everlasting Life, which the Son of Man shall give unto you: Our Fa-* *Joh. 6. 27. v. 31. &c. thers*

thers did eat Manna in the Desert—Moses gave you not that Bread from Heaven, but my Father giveth you the true Bread from Heaven; for the Bread of God is he which cometh down from Heaven, and giveth Life unto the World: Then said they unto him, Lord evermore give us this Bread; and Jesus said unto them, I am the Bread of Life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst.—*Tour Fathers did eat Manna in the Wilderness, and are dead; this is the Bread which cometh down from Heaven, that a Man may eat thereof and not die: I am the living Bread, which came down from Heaven, if any Man eat of this Bread, he shall live for ever; and the Bread that I will give is my Flesh, which I will give for the Life of the World—verily, verily I say unto you, except ye eat of the Flesh of the Son of Man, and drink his Blood, ye have no Life in you; whoso eateth my Flesh, and drinketh my Blood, hath Eternal Life, and I will raise him up at the last Day; for my Flesh is Meat indeed, and my Blood is Drink indeed, &c.*

ver. 49. *And Behold I stand at the Door and knock, if any Man*
 Ec. *hear my Voice, and open the Door, I will come in to him, and will Sup with him, and he with me. By all which 'tis plain and evident, that it is a Spiritual Supping with Christ, a Spiritual Eating and Drinking of his Flesh and Blood, that is the True Supper that nourisheth up unto Eternal Life: How then are outward Bread and Wine the Means of Spiritual Nourishment? Outward Bread and Wine, nourish only the Outward Man; but the Inward Man, must have Spiritual Food, Living Bread and Water to nourish it up unto Eternal Life. And as to Christ's Words, when he Brake Bread with his Disciples at his last Eating the Passover, of which he said, with desire*

Luke 22. *I have desired to eat this Passover with you before I suffer*
 15. 19. *saying, This do in Remembrance of me, which the Apostle Paul Re-*
 1 Cor. 11. *hearing, adds, till he come; We say, he did come again to his*
 26. *Disciples according to his Promise, and then he gave them no Command to continue it, having told them before, that he*

Matt. 26. *would drink no more of the Fruit of the Vine, until that Day*
 29. *that he drank it new with them in his Father's Kingdom, but bade*
 Mar. 14. *them wait at Jerusalem for the Promise of the Father, the Pouring*
 25. *out of the Holy Ghost upon them, that they might Go forth*
 Acts 1. 4. *teaching*

teaching all Nations, and Baptizing them into the Name of the Father, Son and Holy Ghost, as he commanded them before, (viz.) into the Power and Spirit of God. (Mark, not Water). And Lo, he would be with them always, even unto the end of the World. Your making the Words till he come, to be his coming to judge the World, is an Addition of your own, and a straining of the Text beyond what it says; which is not till he come to judge the World, but till he come, which he did as above said; so that there is no Reason to expound that Phrase, till his coming to judge the World at the last Day. But is not your putting his coming afar off, like that of the Evil Servant who said, My Lord delayeth his coming; and like them who said, Where is the Promise of his coming? And as to what ye Argue, p. 3. from Paul's Words, as ye set them down, that as oft as we do it, we shew forth the Lord's Death till he come, that is (say ye) till he comes to judge the World, for he was come in the Eminent effusion of his Spirit before that Epistle was written; yea, and in the same Body again, say I, that was raised from the Dead; which was so plain and evident a Coming, that it is beyond all Denial; and therefore, why put ye his Coming so far off, as to the End of the World, when he came again in his Bodily Appearance after his Resurrection, and also in his Spiritual? And for the Apostle's Words, For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come: The Apostle taking Occasion from the Disorder that was in the Church at Corinth rehearses the Matter, as he had received of the Lord; saying, I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same Night in which he was Betray'd, took Bread, &c. Now the Words, As often as ye eat this Bread, &c. which some mistake for a Command, are not Imperative, neither is there any thing in the whole Context, that amounts to a Command for the necessary continuance of the outward Supper.

And as to doing it till he come, tho' he was come; yet we find that what had been once practised, was not easily left off, tho' the Reason of its first Use was ceased, as in the Case of Circumcision, and Baptism afore said; yea, Paul himself baptized some, tho' he had no Commission to do it; and therefore, He thank'd God he had baptized no more. He also

Matt. 28.

19.

Mat. 24.

48.

2 Pet. 3. 4.

1 Cor. 11.

26.

verse 24.

See R.

Claridge's

Lux

Evang.

Attest. p.

1 Cor. 10.

14.

Acts 16. 3. circumcised Timothy, because of the Jews; and yet the same Apostle tells them, that if they were circumcised, Christ should profit Gal. 5. 2. them nothing. So that Practice alone is no Proof of a Command, or Institution of perpetual Obligation.

You go on p. 2. *We tremble to consider what a Gap ye have opened to all manner of Delusions, by Rejecting the Canon of those Holy Scriptures, &c.* *Ans.* Is this Kind and Compassionate to Reproach us with Rejecting the Holy Scriptures? We never deny'd the Holy Scriptures, or that they were written by the Inspiration of the Holy Ghost for our Learning, &c. but own them as
 p. 2. N. 1. a Rule for our Belief and Practice, in order to our attainment of Eternal Life, and conform [our selves] in Faith and Life through
 p. 3. N. 4. the Grace of God thereunto. Dare you then vouch so great an Untruth, and yet pretend 'tis in Love? Is this the Way to Convince us of Errors if we held any, to charge us with that, which we know in our Consciences to be false? Nay, which you your selves are so much guilty of, as Dr. Edwards proves in his Book, Intituled the Preacher, Quoting Dr. Tillotson, Bp. B.— Nya and Whitby, &c. 2d. Edit. p. 150, 151, 152, 153. against the very Authority of Scripture; yea, and even Faith in Christ, &c. So that (to use your own Terms) we are not departed from God's established Rule of Faith and Life, nor have we forsaken the Rock, which alone can keep us firm and settled in our Belief, regular in our Life, and comfortably grounded in that Hope which
 Rom. 5. 5. maketh not ashamed; but keep to, and are Established on that
 1 Cor. 10. Rock which is Christ, to our great Comfort, Glory be to the Lord
 4. for ever; and other Foundation can no Man lay than that is laid,
 1 Cor. 3. which is Christ: So that your false Charges herein, we must
 11. return to you for Calumny.

You proceed, and moreover ye seem to strike at the Foundation of the Christian Hope and Peace, by denying the Merit of the Sacrifice of our Lord Jesus Christ, which is a most gross and palpable Slander; and therefore if this is your Kind and Compassionate Dealing with us, what is your more Severe? If your tender Mercies are Cruel, what are your harsher Methods? This is like
 Prov. 12. teaching us with Thorns; but how could you think we should
 10. give any Regard to your Admonition, when it consists of such
 Judg. 8. Untruths? We never deny'd the Merit of the Sacrifice of our
 16. Lord

Lord Jesus Christ, who suffered ~~about~~ the Gates of Jerusalem, as
 a Propitiation for our Sins, but always owned it: And I could
 bring a cloud of Witnesses * to prove that we do own Him, and his ^{* See I.}
 Sacrifice for our Sins; and not for ours only, but also for the Sins of ^{Crook's}
 the whole World: Then, how dare you to advance such notorious ^{Truths}
 Falshoods in the sight of God and Men, and think to Convince us ^{Princi-}
 by them? But you endeavour to qualifie this a little, by saying, ye ^{R. Bar-}
 seem to strike — and in many other things (say you) ye seem un- ^{clay's}
 to us to Err greatly from the Ways of Eternal Life: So that ye are ^{Apology}
 not certain, but it seems so to you; whereas it not only seems ^{W. Penn's}
 to us, but we are certain, that the Error is on your side, in ^{Key, and}
 charging us so Falshly, as you have done. ^{Primi-}

With bleeding and pained Hearts therefore (say ye) we pity ^{Chri-}
 your Mistakes, and lament you Dangers; Alas for you! We pit- ^{stianity.}
 ty you, and often have lamented for, and over you, that you ^{Sc.}
 might come to a sight of the Evil of your Ways, and repent there-
 of, that ye might find Mercy; and desire you would weep, (not
 for us) but for your selves and your Children, for the Mistakes ^{John 23.}
 and Dangers you are in; : the Blind leading the Blind, lest both ^{28.}
 fall into the Ditch; and that ye would no longer grieve the Holy ^{Matt. 15.}
 Spirit of God, by those mistaken Ways whereby ye have thought to ^{14.}
 do him Honour; and by which ye have been brought under the ^{Ephes. 4.}
 Power of strong Delusion: And for your intreating us to open ^{30.}
 our Eyes to the true Light of the Son of God, shining in his Holy ^{2 Thes. 2.}
 Gospel; we tell you plainly we do so, through the Grace of ^{9.}
 God assisting us; and we desire the Lord may open your Eyes
 also to the Light of his Son, which shineth in the Heart, that
 it may discover your Deeds of Darknes. But tho' you speak
 of its shining in his Holy Gospel, meaning the Scriptures with-
 out you; yet you say, p. 3. N. 6. we are commanded of God to
 seek for, and trust in his Holy Spirit, to guide, renew and enable
 us to walk according to the Rule of his Holy Word; and is not
 that within? Where would ye seek for it, if not within, in the
 Heart, according to the Apostle? For God who commanded the ^{2 Cor. 4.6.}
 Light to shine out of Darknes, hath shined in our Hearts, &c.
 If so be, the Spirit of God dwell in you, and because ye are Sons, ^{Rom. 8. 9.}
 God hath sent forth the Spirit of his Son into your Hearts, crying ^{Gal. 4. 6.}
 Abba Father; and are not the Light of Christ, and Spirit of God

and Christ all one? And for *redouncing those real Works of Darknes*, which (ye say) have been imposed upon [us] as you verily think by the Deceiver of Souls, in the Shape of an Angel of Light: We Answer, The Works of Darknes are your own (in denying the Light) which, we desire you may renounce, as we have done, and come to the Light, that your

Joh. 3.21. Deeds may be made manifest that they are wrought in God. And as to being imposed upon, as you verily think, by the Deceiver of Souls; 'tis possible you may think so; but we know who they be that are impos'd upon by him, not they who believe and walk in the Light, but those that rebel against it, and walk in Darknes.

Job. 24.

13.

1 John 1.

6.

You say, p. 2. c. 2. *We are none of those who desire your Sufferings, on the account of your Consciences.* Ans. You do well to tell us so, or else by some late Threats, we should have been ready to think, you had been some of those; for some such there are, it seems, that (by your own Suggestion) desire it; but that through the Mercy of God, and Moderation of the Government, they are in some measure prevented: But what mean then these vilifyings-of, and incessant Clamours at us, that we deny the Scriptures, and deny Christ, and the Merit of his Sacrifice, and what not, if not to expose us to Persecution? This would make one think, there was something more then ordinary, at the Bottom, you are so Restless; Now you cannot act one way, you are very busie another; and what if you should not allow our Consciences to be truly *Scrupulous*, or that it is not Conscience, what then? As for the Bishops, I do not take you to be any of that Character; and for their Moderation, I do not think they will ever have any Cause to repent thereof, it being that which should be known unto all Men.

Occas. Bill

Phil. 4. 5.

And you desire us to be assured, that you unfeignedly seek, both our present Peace, and everlasting Happiness: Well, if you do in reality, it's so much the better; the Event will shew whether it be so, or no, and as we hear and see, we shall judge.

You pray us, p. 4. *To have Compassion on our Selves, why? What's the matter? Are we like to be Ruined? If you mean as to our Souls, you may take it to your Selves, and re-*

turn

turn to those Rules of the Spirit of Truth you mention, which we dare venture the Tryal of, and which you, not we have deviated from. You conceive it impossible for us to shew you any just Reason why we have left the aforesaid established Rules of Faith and Practice. *Ans.* To shew any just Reason, for leaving what we have not left, Is, I must confess, next to impossible; but we have shewed many just Reasons, for leaving what is not Established in Holy Scripture; and therefore, as for forsaking the Doctrine of our Lord and Saviour; this you must apply at Home, not to us, as I could shew in many Respects, and see how you can answer it at the last Day.

As to your Hope, that we would think it Adviseable to take Notice of this your kind Memorial (as ye call it;) I have taken some Notice of it, and how kind it is, leave the Reader to judge.

You farther pray us to consider, that it will be one of the most dreadful Cases that you can imagine, should any of us, through Groundless Prejudice, or Inordinate Self-esteem, become Accessary, not only to our own irreparable Ruin, but to the Mis-guidance and Perdition of those vast Numbers, who may perhaps follow us in Ways which will be Rejected by our Supreme Judge in the Day of Account. All this I return to you for your own Consideration, being of great Concern to you, lest while ye preach to 1 Cor. 9. others, ye your selves should be cast away; the Cases of many^{27.} among you, being so dreadful, as I could shew, in great Danger of irreparable Ruin and Perdition, through groundless Prejudice against the Truth, Inordinate Self-esteem and Mis-guidance, following you in Ways, which, if ye believe the Scriptures, there is no Ground to expect will be accepted by the Supreme Judge, in the great Day of Account, because contrary to the Rules he left for your Direction.

After all your Abuse and Calumny, you say, You hope better things of us; that is, first Charge us, and then hope it is not true; the rather, say ye, because we have had great Comfort in the Fellowship of those Considerable Persons of your Perswasion, who have come over to our Communion: But who are those Considerable Persons? You often boast of Numbers come over to you, but would never tell (tho' we have often desired to know) who they are; we know few, but such as have

have been denied by us, for some Scandal or Disorder; and that such should be a Comfort to you, or an Ornament to your Church that were a Scandal to ours, is no good Argument for you: For they seldom go to you, till we have disown'd them. And for their *Satisfaction—Living, or Dying*, I know the contrary of some, and others have been unsetled, and grown dissolute, and some return'd like *the Dove to the Ark, finding no rest for the Sole of their Feet while among you*: And therefore, for *their pitting us*, we wish they would pity themselves, and consider their miserable Condition in their Lapsed Estate; and that our Ways which you call *Erroneous* (tho' after *the Way, you call Heresy, worship we the God of our Fathers, &c.*) and say that our Ways *within the the space of Sixty Years last past, were unheard of in the World*. We reply, This is a great Contradiction to one of your own Authors, and perhaps one of your Selves, who would pretend to Parallel us with all, or most of the Antient Hereticks since the Days of Christ; and would be, and was a Notable Argument for the Papists against the first Reformers, to wit, *Where was your Religion before Luther?* but as they answered *in the Scriptures*; so we say, Our Principle and Religion are testified of therein.

You say upon the whole, *We pray you to be assured, that we are for a Spiritual Worship, and a Spiritual way of Life, no less than ye*; but wherein doth it consist? You would do well to tell us; for as to your Worship, it consists mostly in that *Gaudy Pomp, Formality, and Superstition*, which seem to agree more with the Sensual Part, than the Spiritual. Are ye for the *Worship in Spirit and in Truth*? Let it be then more *Inward and Spiritual*. And for the Spirituality of your Lives, we desire not to Reflect, but should we judge by the Fruits of many of your Church and Teachers, we can see little of it. If *the Lusts of the Flesh, and the Lusts of the Eyes, and the Pride of Life, which is not of the Father, but of the World, being conformed to this World* in its Customs and Fashions (which are vain) Gestures, Complements, Respect of Persons, Vain Recreations, Plays, Sports and Gaming, (besides Cursing, Swearing, Damning, Drunkeness, Whoring, &c.) If these are Spiritual Lives, we are deceived, and have cleansed our Hearts in vain; the Narrow Way Wrong, and the Broad the Right.

Right. Where is the *Self-denial*, and *Taking up the daily Cross*? *Matt. 16.*
 Is not that, and the *Power of Godliness* much wanting among you? *24.*
 Do you think that a *Notional Faith*, tho' ever so true, is
 sufficient without living the *Life* of it? Ye speak *p. 3.* Of
such a Lively Faith in Christ, as Renews us after the Image of
God, in Righteousness, and true Holiness; but where doth this
 Image appear? Doth not another Image (even of the *Earthly*, *1 Cor. 15.*
 rather the *Heavenly*) too generally appear among you? Do *49.*
 not say we are Uncharitable, or Censorious in this Expostula-
 ting with you, for we judge of the *Tree by its Fruits.* *Matt. 7.*
16. 56.

And therefore, to allude to your concluding Paragraph, we
 say, *If any one Soul among us, should be brought by your Paper from*
the Acknowledgement of the Truth, to the Denial of it, it must be for
Carnal Liberty, and the Broad Way, which we hope all that prize
the Eternal Salvation of their Immortal Souls, will beware of.
 For through the Grace of God, we know better than to *turn from*
the Truth unto Fables, or to forsake the Fountain of Living Waters, *2 Tim. 4. 4.*
and hew our selves out Cisterns, broken Cisterns that can hold no Wa-
ter. We would therefore Advise you that ye *study to be quiet, and* *13.*
to do your own Business, and live so, that your Lives may answer *1 Thes. 4.*
 for you; else all your wordy Pretensions will signifie little; and *11.*
 leave off your Opposition to the Truth, and People of God; for
 all your Attempts of that kind will be frustrated.

To our great Comfort, we can say, the Work of the Lord goes
 on in the Earth, for the *finishing Transgression, and making an End*
of Sin, and bringing in Everlasting Righteousness, and gathering *Dan. 9.*
 People to the *Knowledge of the Truth, as it is in Jesus;* many have *24.*
 been convinced of it, and have owned it of late times. (not such *1 Tim. 2. 4.*
 as you Boast of, that are cast out from amongst us for their Enor- *Ephes. 4.*
 mities) and many more are under Convincement; for the Lord is *21.*
 making way for his Truth, and will give it Victory over all its
 Opposers.

So to God and his Witness in the Conscience, we leave you,
 desiring that you may sincerely Repent, whoever you are, of the
 Injury done us, and come to own that Blessed Truth which you
 have despised.

And as for those that *know it, and are made free by* *Joh. 8. 32.*
 it, our Desire to the Lord is, that they may *Stand fast in*
 the

*Gal. 5. 1. the Liberty wherewith Christ hath made them free; and be not
 1 Cor. 15. Entangled again with the Toke of Bondage; but, Be Stedfast,
 58. Unmoveable, always Abounding in the Work of the Lord, for
 as much as we know that our Labour is not in vain in the
 Lord. Growing in Grace, and in the Knowledge of our Lord
 2 Pet. 3. and Saviour Jesus Christ: To whom be Glory, both now, and
 18. for Ever, Amen.*

*The 14th of the 4th
 Month, 1705.*

By John Whiting;

*On Behalf of the People,
 called, Quakers.*

The END.

15 JY 64